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Healing, Resistance, Social Change and Transgenerational Trauma in Our Bodies and Their Battlefields

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Abstract

Christina Lamb's Our Bodies and Their Battlefields offers a compelling and urgent examination of the systemic use of sexual violence during conflict and its enduring impact on survivors. This study explores the interconnected themes of healing, resistance, social change, and transgenerational trauma as reflected in Lamb's testimonies of women across global war zones. Drawing on trauma theory and feminist critique, the paper investigates how survivors reclaim agency through narrative, activism, and community solidarity. It also addresses the failures of legal and institutional systems in responding to wartime rape, emphasizing the necessity of structural reform and collective acknowledgment. The work further delves into the psychological transmission of trauma across generations, illustrating how violence echoes through families and societies. Ultimately, the essay positions these narratives not only as evidence of victimization but as powerful acts of resistance and catalysts for social and legal transformation.

INTRODUCTION

In Our Bodies and Their Battlefields depicts the long-lasting impact of trauma on 'survivors' in Lamb's book; this trauma is unilateral and multilateral. Transgenerational trauma, the transfer of psycho-emotional scars from generation to generation, is a key theme in these stories. As Lamb depicts, trauma from sexual violence does not stop with the survivor but reverberates through the generations, affecting families, communities, and societies. The novel powerfully shows that healing from this trauma is more than an individual process; it demands collective acknowledgment.

The Healing Journey: A Means of Survival and Empowerment

In Our Bodies and Their Battlefields describes the healing process for women who were subjected to sexual violence in conflict situations, as articulated by Christina Lamb. It describes something more than physical and mental healing; it implies regaining agency and reconstructing their identity within a world sorely damaged by violence. Lamb's account is revealing of the deep inner complexities of trauma and healing due to her representation of the survivor Zainab, a Bosnian woman raped during the Bosnian War. Healing courses through restoring one's body, mind, and spirit and the very restoration of self and belonging within what may be an insecure home.

The healing process is, according to Lamb, far more complex than the restoration of physical health. It involves the reconstruction of identity-a process that is vacated by trauma involving sexual violence. Survivors such as Zainab have to grapple with the dilemma of either to accept the violence that has tortured them or to reconstruct their identity within the new social framework of a war-torn society. Judith Herman

(1992) argues that trauma healing is paradoxical; in order to heal, victims of trauma have to access their memories of violence, but in doing so, they risk losing their stability (p. 38)-and these forces a two-fold battle upon the survivors as they confront accepting the violence while trying to reinstate their identity to what they hope to become normal again. This contradiction is retold in the accounts of Zainab and the other survivors, with a violence that remains ever-present in their struggles in body and psyche long after the war's temporal ending.

The Trauma Recovery Paradox: Engagement with Memory

Engagement with the trauma at the heart of recovery closely relates to the narrative dimension. According to Cathy Caruth (1996), trauma is "an event that cannot be fully integrated into the mind's normal processes of knowing," which means it is an event that survivors cannot readily "leave behind" (p. 4). Rather, trauma sits in the mind, with repetitions attached to it, with survivors returning to the memory over and over again in a futile attempt to comprehend the brutality they have witnessed. This act of entering back into memory is not simply a passive act but rather a means of reconstructing oneself. By retelling the story and reliving the experience, survivors such as Zainab regain their rightful control over the narrative, which was stolen from them in the moment of violence.

It cannot be overemphasized how healing is the importance of narrative. Zainab narrates her tale so that she can claim her body and history as a survivor. In this sense, her story echoes what Arendt (1961) designates as "the responsibility of narration", which suggests that to tell one's story is to regain some measure of autonomy in determining how one is viewed by the world and by oneself. The narrative functions as an act of defiance against anyone wishing to silence the survivor. Furthermore, the narrative establishes that there is an identification with others. Zainab's testimonial story interweaves with the larger collective narrative fabric, whereby she can see herself not merely as a single individual but as part of a larger movement for empowerment and healing.

But, as Lamb points out, the process of healing through narration faces most often challenges. Victims of conflict-related rape, such as Amina from the Democratic Republic of Congo, must grapple with societal stigma that hinders their healing. The psychological trauma of rape within a conflict is very often compounded by social isolation and rejection. Amina's case stands testimony to the findings of Annette B. Weiner, who states, "Social recognition of suffering" is important in the healing process (Weiner, 1992, p. 98). The survivor's journey is hindered when the society does not recognize the injury inflicted on her. Healing can never really be complete without that acceptance, further aggravating the social rejection the survivor has to deal with, often being the aftermath of sexual violence.

The Role of Societal and Institutional Support in Healing

As indicated by the article written by Lamb, accounts of women such as Amina, who suffers both from the violence that has been inflicted upon and from the failure of local communities and institutions to provide proper care and recognition, illustrate the role of institutional and social support for healing. They have the dual trauma of sexual violence and the waiting stigma from the victimization typically associated with conflict-related violence against women. This is how an absence of institutionally based care and societal legitimacy adds on to and exacerbates trauma that the survivors experience. According to Weiner (1992), this is because, in its absence, society's legitimation of their suffering stalls healing and keeps them fragmented (p. 98). The emotional and psychological burden trauma becomes even heavier with an absence of sympathy or even hostility from those expected to provide the same.

Lamb narrows it down to one point His conclusion takes institutional and societal responses beyond mere reactions; they shouldn't be regarded as mere sympathetic gestures or acts of charity, but indeed must proactively rehabilitate survivors into society. Psychological and legal services should be made accessible with economic independence and political involvement for the well-being of the survivor. According to Lamb's portrayal of Amina, the majority of such services are hardly reachable, poorly funded, or inadequate in meeting the needs of survivors. This disparity between the global legal recognition of sexual violence as a war crime and domestic implementation of effective support structures betrays the conflict between global legal regime and local reality of survivors' experiences. It then follows that such a disconnection of practice and law under war settings tends to leave survivors isolated outside the recourse to justice, as Kelly Askin (2003) would contend.

Healing as a Collective Effort: Community and Solidarity

One of the strongest aspects of healing, according to Lamb, is the work of solidarity and community. Survivors are healed not alone but in bonds with others in collective space, spaces where they are able to bond with other survivorships sharing a similar trauma. Such collective modes of healing provide emotional support and a kind of belonging that brings survivors closer to the feeling of not being so isolated in their ordeal. In fact, healing tends to happen for survivors such as Zainab and Amina in a network of other survivors, local activists, and humanitarian organizations. These are the spaces where women like Zainab start reclaiming not just their bodies but, more importantly, their sense of agency. As feminist scholars like Judith Butler (2004) have observed, healing cannot take place after violence as a lone effort into the world. It has to be collective and in solidarity.

This solidarity work during the healing process is evident in ongoing activities of groups, especially the feminist movements, which create a space for survivors to share their personal stories and advocate for policy reform. For example, many organizations which are advocacy groups for women's rights such as Women's Initiatives for Gender Justice in DRC are working heavily towards creating a voice for survivors, bringing down perpetrators, and establishing long-lasting care for survivors. These movements do not only pave the way for a survivor's professional skills for healing, but also re-educate the public that considers sexual violence in conflict as part of military affairs-instead of viewing it as a grievous breach of human right.

Reclaiming Identity and Agency

Finally, healing also involves reclaiming one's identity and agency. For survivors like Zainab, sexual violence experienced in war is an affront not only to their bodies but also to their very selves. Survivors often depict the long and difficult journey they go through in reconstructing their sense of self after everything they have faced, as Lamb notes in her account. The survivors begin to defeat "victim" or "broken" labels once they start gathering the courage to discuss their trauma and start healing. Their process resolves itself into not just recovery, but empowerment.

Empowerment is that form of healing that enables the survivors to reclaim their bodies, their sexuality, and their future. This is a reclaiming essential for survival. Butler (2004) argues that the process of "reclaiming" one's body particularly in a post-conflict situation transforms into a political act resisting the dehumanization brought about by violence. By reclaiming their agency and their voices, survivors like Zainab and Amina counter the passive, victim narratives that have been placed on women, particularly in war. Their act of survival becomes not only an individual act of survival but also a collective act of

resistance against the agents of oppression.

Resistance: From Victims to Activists

Resistance might be one of the most powerful strands in Our Bodies and Their Battlefields by Christina Lamb. By the testimonies of these women, who are survivors of sexual violence in war zones, Lamb makes it clear that the trauma is deep. However, it does not characterize their lives. Most of the women in the book engaged in activism, turning their tragic events into their tool of resistance, their voices and bodies becoming weapons against their oppressors. Such an example is Nadia, the Afghan woman whom the war in Afghanistan raped and tortured. After having survived the unthinkable, she becomes an outspoken activist of her kind, among other sex violators.

Her narrative is a slum to activism, silence to voice, and subjugation to empowerment. Lamb casts through her as a reclaiming of agency and identity resistance to trauma that takes place both in individual healing and in struggles for systemic and societal change: not just individual healing but also struggles for systemic and societal transformation. Survivors call for justice, dignity, and accountability through these acts of resistance. The trial into how victims metamorphose into activists in Our Bodies and Their Battlefields presents an incisive and compelling discussion on how trauma and resistance interplay within societies in the post-conflict period.

The Idea of Moral Injury: The Journey of Nadia in Quest of Dignity

This is most clearly illustrated in Nadia's case, which could be seen as a paradigm example of what Susan Sontag (2003) calls "moral injury" in Regarding the Pain of Others. Sontag describes moral injury as the loss of dignity and erosion of one's humanity due to trauma. According to Sontag, "moral injury is the breaking of something believed to be right and just in such a way that the person feels smaller and powerless at the same time" (Sontag, 2003, p. 22). The sexual assault trauma and stark horrors of war have made Nadia feel that humanity has gone from her. Yet, from this moral injury she builds her strength to resist.

Nadia would resist being silenced by this act of transgression. She won't live up to the stereotype of the passive victim imposed by her aggressors and the social institutions that support sexual violence. Recovery of her dignity and affirmation of her humanity results from the act of resistance. In recounting to Nadia what she lived through, she reclaims her identity and confronts the heavy social stigma often attached to survivors of sexual violence during conflict. She turns silence imposed by violence into activism and uses that experience to fight for justice and against sexual violence in war all over the world.

In the essay by Lamb, Nadia joins activist organizations that engage in legal reform, as well as campaigning for global recognition of sexual violence as a war crime. This is consistent with the argument of Judith Herman (1992) where she states that "survivors of trauma must regain their voices in order to heal" (p. 184). Resisting this silencing characteristic of the aftermath of traumatic experiences allows Nadia not just to find healing personally, but also to speak for others similarly traumatized.

Feminist Resilience and Social Movements: The Eviction of the Victimhood Status toward Empowerment

It is not only an individual small act of resistance but also Lamb's work, that is a communal struggle for justice and equality. Not only in the DRC and Bosnia, but in many countries, women survivors already organize to or join advocacy groups aimed at raising awareness regarding wartime rape and pressing for

legal remedies. One of these is the Women's Initiatives for Gender Justice, whose work is meaningful in championing the rights of survivors and their budget advocacy for institutional reform. Lamb writes the story that embraces women in warring countries not as victims but mobilizers in movements to overturn patriarchal systems of violence.

bell hooks (2000): "feminist resistance is the refusal to accept the status quo, to accept what patriarchy deems acceptable for women" (p. 78). This kind of resistance is not restricted to an individual sphere; it also translates into both the political and juridical domains. In Lamb's tale, the activism of the survivors thus negates the power structures that keep fostering violence against women. They refuse to accept the fact that the world they live in normalizes or ignores sexual violence by being a part of this movement. Their demand is for recognition that an assault such as theirs is a violation not only of individual rights, but also that of a collective society that has failed to address it.

In this activism, the survivors do much more by occupying and reshaping the international discourse in terms of wartime sex crimes. This activism helps turn the tide of attention so that a stronger framework becomes existent legally to safeguard these women during war invasion. Through collective above all, a much larger transformation is outlined which does not just accept, but, indeed, fights against, sex crimes within war

Trauma, Gender, and Resistance: Finding one's Body Again

The privations of trauma highlighted in Lamb's book are strongly tied to one another in the genders, the physical experience of the body, and traumatic as such. In war, women's bodies are the battleground, which violence has held to sexual violence that ultimately erodes their self-determination and dignity both physically and symbolically. As feminist theorist Judith Butler (2004) explains in Precarious Life, violence against the body is an attack upon not only the individual but also the social and political structures affirming the individual's humanity (Butler, 2004, p. 33).

The things that have destroyed and disturbed people's lives "fall-down" sometimes get interpreted by gender roles; however, we ought to know that the violence suffered by these women has far-reaching consequences whereby they are undone through their very violation. Owing to the gendered nature of the violence meted out against them, women are not left without choice; survivors of this kind of violence can, in fact, take on the gendered aspect itself. Indeed, Lamb illustrates how survivors of such violence often politicize its gender basis, reclaim their bodies, and reclaim their stories. By means of advocacy movements, women like Nadia are taking control of their bodies in ways that resist their dehumanization at the hands of the abuser. It is through this very process of resistance that these women reclaim their bodies, which had been rendered into instruments of violence in a political act. "The body is always implicated in political processes of recognition, resistance, and reconstitution," Butler (2004) says (p. 46). The act of reclaiming one's body becomes not only personal but also political because it challenges the patriarchal structures regarded as dehumanizing towards women, using violence to curb their freedom.

Reclaiming Agency in the Resistance: The Role of Global Movements

The need for international movements like Women's Initiatives for Gender Justice and The International Campaign to Stop Rape in Conflict to provide a platform for survivors to speak out is paramount. The mobilizations Lamb has documented not only support survivors but also engage actively at the political level on behalf of women's protection in situations of conflict. They insist upon acknowledgment and action in recognizing sexual violence as a weapon of war at the local and global levels. In these activities,

survivors like Nadia do not remain isolated in their trauma but enter a collective effort toward lasting social change.

The call for justice and accountability does not stop where law ends but moves into social change. The activism of survivors and their organizations to end sexual violence sends ripples that reshape societal perspectives on the role of women in conflict and the need to protect them from sexual violence. It contests the justification of violence against women and advocates for the recognition of sexual violence in conflict as a war crime rather than as an unfortunate by-product of war. The survivors become, through this activism, the architects of this change.

A Relationship Between Individual and Collective Resistance

Lamb's portrayal of resistance emphasizes the convergence of individual and collective resistance. Resistance is individual, for survivors refusing to remain silent in their efforts to reclaim identity and dignity is an act of utmost resistance; however, as Lamb describes, their resistance does not end with individual healing. In their mobilization into advocacy movements, pressuring the international community to respond to sexual violence, they are doing their share in a larger collective struggle for social transformation. Their traumatic experiences become woven into collective actions that call for healing on one hand and systemic change on the other.

Thus, making resistance both personal and collective, where individual healing is a part of the overarching struggle for justice. The survivors in Lamb's account are not merely passive war victims; they have become active agents for change, putting their voices and experiences to oppose the systems of violence that try to silence them.

Social Change: Putting Glaring Challenges to a Global System of Impunity

The examination of wartime sexual violence in Christina Lamb's Our Bodies and Their Battlefields goes beyond a local tragedy to speak of a global systemic crisis. Through the story of survivors like Selina from Uganda, Lamb demonstrates the international failure to reject wartime sexual violence adequately and the culture of impunity fostered in many war zones. These systemic failures are not only the by-products of weak legal institutions; they result also from broader political, social, and cultural forces that allow sexual violence as a weapon of war. Such women tell their stories of outrage and frustration at the failure of national states and international organizations to take those crimes seriously. The culture of impunity that results allows for persistent violence and cycles of trauma for these women, thereby hindering the possibility for social change or justice. The book thereby critiques the global system of impunity itself, calling for a concurrent re-conceptualization of the very systems that sustain it and devalue the needs of the survivors.

Selina's anger, as expressed in Lamb's account, has been echoed by feminist scholars such as Green (2007), who argue that political and legal institutions, particularly those in post-conflict states, fail to prosecute sexual violence as a crime of war and thus perpetuate global impunity. Green's work highlights a continuing failure to consider sexual violence as a serious aspect of the wider violence in times of war, often leaving the victims with no opportunity for justice. In the same vein, Copelon (2000) states that the wartime sexual violence must be interpreted not merely as an act of war against women but also as a weapon of gendered oppression and within this context emphasizes the need for international law reform to counter this gendered violence.

The text aligns with what Lamb says in his book, indicating that the worldwide legal system, while

improving, is still flawed in terms of how it treats wartime sexual violence. International courts, such as those established by the UN to prosecute war crimes, have made significant progress in agreeing to treat sexual violence as a weapon of war and a war crime. Such legal frameworks, however, usually neither establish timely justice nor provide proper reparations to victims. According to Linda Green (2007), the international community has failed to institutionalize effective mechanisms that would ultimately ensure accountability for those guilty of perpetrating sexual violence. As Green observes, the culture of impunity is due not only to lack of political will to prosecute these crimes but also to a historical failure to recognize sexual violence as a central feature of war.

Moreover, the international legal systems that evolved towards the recognition of sexual violence as a war crime have little regard to its traumatic consequences for victims. Alluding to this, Rhonda Copelon (2000) declares that sexual violence in war is not simply single, immediate attacks, but gendered and ongoing persecution which continues to affect the women survivors far away from the end of the war. Survivors are left to grapple with the physical, emotional, and psychological scars of their ordeal, but unlike other crimes, there is no significant help or way for them to remedy it. It emphasizes that international institutions do not effectively deal with this continuing trauma, underscoring the limitations of existing legal systems on both counts: identifying the full extent of sexual violence operations and providing adequate reparations.

The Need for Comprehensive Legal Reform- Addressing Gendered Violence in Conflict

An all-encompassing reform of international law suitable to deal with wartime sexual violence is a common theme in Lamb's book. Survivors like Selina, as Lamb reveals, do not simply demand justice with regard to crimes committed against them but need broader changes in the terms of how international institutions deal with issues of sexual violence during war. That sexual violence is an instrument of war as well as a tool of gendered oppression, as Rhonda Copelon affirms, provides a cogent argument that international law must adapt in order to respond to these crimes through a gender lens. The existing structure generally does not account for the particular manner in which sexual violence has been used as a warfare instrument, where it is focused against women and minority groups intending to bring about destabilization of societies and exercise control over body as well as social order. Lamb's portrayal of survivors such as Selina signifies the necessity for reforms going beyond punitive endeavours. Survivors demand not just justice for the crimes perpetrated against them but also transformative changes in institutions to address the root causes of gendered violence.

Sexual violence during warfare is not just a regrettable side effect of war, feminist researchers like Elizabeth Wood (2006) have claimed; it is purposely intervened with as a strategic act to achieve very real military and political objectives. Recognizing the nature of sexual violence is consequential in developing legal instruments that can be effectively used in combating sexual violence. Wood (2006) demands an acknowledgment of legal structures that are viewed through gendered lenses of violence so that sexual violence in war could be dealt with in a more nuanced way.

Also proposing an intersectional frame for the acknowledgment of sexual violence are authors like Dyan Mazurana (2008), who look at how race, class, and other factors influence the occurrence of sexual violence and the access to justice for survivors. For instance, marginalized survivors of sexual violence find that they have special challenges in their pursuit of justice. Such survivors-seeing institutional barriers to the prosecution of their case-generated witnesses are often further excluded from international legal processes by discrimination and unavailability of resources to access complex legal structures themselves.

The Role of the International Community: The United Nations and Beyond

Lamb has opened a whole new dimension for the reader to rethink global institutions' roles in reducing sexual violence during war, including the United Nations (UN). The UN does design war-crimes prosecution tribunals but fails to implement useful policies to prevent sexual violence itself and minimize services available to survivors. According to Lamb, the UN programs against sexual violence seem ad hoc and fail to provide survivors with the ongoing support necessary for healing and recovery. The presence of the International Criminal Court (ICC) has been a positive step toward addressing the issue of wartime rape but has been hampered by political considerations and a strategy of selective prosecution for some cases.

Scholars such as Karen Engle (2005) have studied and critiqued the international legal frameworks for failing to address sexual violence. According to Engle, the international community tends to construe wartime sexual violence through a state-based, legalistic framework, oblivious to the political, social, and cultural aspects that nurture sexual violence. Hence, such criticism by Engle draws attention to the need for a broader strategy beyond punishment and prosecution to encompass the voices and needs of survivors into the legal reform process.

Moreover, as pointed out by Lamb, it is falling into the trap of regarding sexual violence in war as merely a matter of legal reform that ignores the fact that its neglect is not so much an exception as probably a deeper sign of structural disparities regarding global governance. This political and economic interest supports stability and state sovereignty before human rights, which produces the impunity system that allows perpetrators to injure others without fear of prosecution. Survivors like Selina call for legal reforms but also for radical reforms of international institutions to prioritize the protection of women and other marginalized groups more highly in war zones.

Transgenerational Trauma: The Bequest of Violence

One such issue that cropped up from among various themes in Christina Lamb's Our Bodies and Their Battlefields is that of trans-generational trauma-the bequeathing of suffering from a particular generation to future generations.

Experiences of war and sexual violence during war bring this fact into relief because such emotional or psychological wounds seem, in most instances, to accompany their experience into the family, community, and across generations. By talking to survivors like Tina, a Bosnian survivor of sexual violence, Lamb portrays the multifaceted ways in which trauma may be transferred from one generation to another and how it can affect not only the survivor but also define their relationships with children, spouses, and communities. This, then, is a stark reminder that, often, the open sores of the past continue to color the emotional and psychological climates for future generations and thus a cycle of intergenerational pain is created. Her case illustrates how survivors of sexual violence carry not only their own trauma but also a toxic blend of unshed grief, anger, and terror that diffuse into their parenting and family relationships.

Even if they do not directly suffer sexual violence in wars, Tina's children feel the burden of their mother's trauma. Tina networks with her long-term emotional trauma from sexual violence, which gets to interfere with her ability to bond with or care for her children. This often results in complicated family dynamics whereby the children inherit not only their mothers' traumas but the coping mechanisms, behaviors, and emotional detachment that too often accompany it. This tracks with what Dori Laub (1992) says: that traumatic events are passed from generation to generation; often the influence goes undetected or not always clear and researched. Laub's theory was that such trauma, especially in incidences as grueling as

wars or rapes, should not stop with the direct victim but rather becomes absorbed into the texture of society, permeating and seeping into those descendants who were not even directly touched by that original incident.

The Cycle of Intergenerational Suffering

Generation to generation inheritance of trauma is no metaphor but an emotional and psychological fact in the lives of survivors. Tina's story in Our Bodies and Their Battlefields illustrates how, treated unclearly, trauma may have long-term effects on the emotional as well as psychological growth of subsequent generations. Her children do not undergo the sexual abuse she has suffered from, yet they inherit the emotional consequences of her unresolved trauma. As implied by Karin de Beauvoir, "The trauma experienced by one generation shapes the emotional and psychological environment for the next." Tina's emotional withdrawal, depression, and hopelessness are not just personal problems but are indeed behavioral inheritance and emotional states that her children will adopt and internalize. The above observation of de Beauvoir illustrates by example the way trauma functions as an inheritance that is passed from parent to child and affects the perception of subsequent generations about self, other, and society. The concept of inherited trauma also finds support in the research of Holocaust survivor and psychiatrist Miriam K. Silverman, who discusses the transgenerational effects of traumatic experiences on her research on Holocaust survivors and their children (Silverman, 1993).

She observes that even without experiencing personally the horrors of war, children of survivors tend to internalize the emotional and psychological trauma of their parents. This is termed "secondary trauma" and is characterized by the feelings of guilt, sadness, and fear, which are likely to be experienced by children of survivors. These states do not necessarily allow discussion or acknowledgment in the family and become more insidious because they affect the next generation without conscious understanding or recognition of their cause.

This is the kind of trauma that has left the parents and children having a communication breakdown within themselves, which will further make the same chain of suffering go on.

Collective Memory and Transgenerational Trauma

The collective memory is among the strongest vehicles for transgenerational trauma. In Our Bodies and Their Battlefields, Lamb studies how in survivors' traumas there is inscription in collective memory of their communities. He buried within the shame of society, fear of revenge, or societal rejection—often operates to continue the mechanism of transgenerational trauma since either survivors could share their stories. The collective remembrance is thus crucial for halting the cycles of trauma over succession. Halbwachs (1992) argues that this completes the thesis: memory is most collective as tends to shape both personal memory and societal myth. Memory, for Halbwachs, is thus not so much a personal experience but derived from the great networks and cultural worlds within which one lives. In the context of war and violence, such a shared social memory could either be the factor that accounts for healing or resentment toward trauma. Survivors' voices are thus isolated in Lamb's book by the unwillingness of their respective communities to accept the violence that occurred.

Survivors' voices become an atmosphere where trauma is transferred in very indirect, subtle ways by unwritten laws, repression of feelings, and cultural denial. There is not only enduring suffering by survivors due to a lack of collective recognition but also that the suffering of that very absence keeps memories and experiences in oblivion as far as society is concerned. This is collective denial that adds to

the trauma, making it very tough for future generations to know the full extent of violence that their grandparents suffered. Non-remembrance and collective acknowledgment in the case of survivors like Tina magnify the suffering to be borne personally while also extending their shadows under which children are taught to understand the world and their place in it.

Collective memory is, according to Halbwachs (1992), also the most important ingredient for healing at the individual and social levels. He states: "Without collective memory, individuals cannot process even the most traumatizing experiences they have undergone; and the social structures surrounding these memories are central to the ameliorating or the extending violence." For the children of Tina, an individual acknowledgement of their mother's trauma really means having to face their knowledge of what actually happened entirely alone. Forced to contend with the inherited trauma without context or terms with which they can process it, they face a reckoning of a kind without reference to a more expansive cultural reckoning. This demonstrates the importance of public storytelling, collective narrative, and grassroots action for the legacy of sexual violence and intergenerational consequences.

Interrupting the cycle of trauma with healing entails personal healing and collective remembering and responsibility for all the legacies of violence. Lamb's Our Bodies and Their Battlefields makes it possible to see how change and healing at an individual level can also bring about communal change and healing and thus dissuade and interrupt the transmission of traumatic experience. Survivors such as Tina cannot just heal them within their own self but must also contend with an injurious society where institutions continue to silence and marginalize their stories. This healing—personal and collective—becomes imperative in breaking the cycle of trauma and its continuation in families and communities. Collective healing, feminist researchers such as Judith Butler (2004) and bell hooks (2000) assert, dispositional fight against women's historical and ongoing violence continues to show the long-term effects of such violence. In Butler's eyes, grief and mourning are simultaneously social processes among societies grappling with collective trauma and healing. Hooks (2000), too, in her writings on gendered violence, argues that the healing of trauma is essentially a matter of both individual and collective reclaiming of voice, power, and agency. Such feminist consciousness will not only seek support for the individual survivor but will create spaces for the collective memory of community-based healing. Communities that have healing practices, as Lamb describes in relation to advocacy groups and projects initiated by survivors, are vital in investigating how these wider social dynamics perpetuate transgenerational trauma. These communal practices, normally involving storytelling, group therapy, and cultural rituals, help survivors regain their voices and sense of agency. They also enable survivors to break free from the silencing apparatus that have kept these experiences hidden for such a long time.

Transgenerational Trauma and Policy Implications

Transgenerational trauma, thus, poses an interesting policy implication, especially in post-conflict contexts. For so long, proper dealing with the torture of survivors, in Lamb's words, has had long-term consequences not only for the survivors but also for their progeny and society in general. A method for healing must take into consideration all social settings of trauma beyond just allegations and therapy. Public policy then has to consider how trauma passes down the generations and how supports in the community do their work in alleviating such problems. The healing implication, too, is supported by researchers like Lisa R. Hirsch (2011), who remarks that post-conflict countries must consider trauma-sensitive policies and programs that embrace individual healing as they pursue collective reconciliation. Hirsch articulates that full recovery from trauma will include education around the impact of trauma,

development of long-term mental health programs, and providing space for survivors and their families to process their experiences in a safe environment.

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